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**SEMINAR INTERNASIONAL DAN CALL OF PAPER
BAHASA 2017 DENGAN TEMA "PHENOMENA OF
LANGUAGE, CULTURE AND EDUCATION IN ISLAM"**

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THE SAPIR-WHORF HYPOTHESIS

(A Study on the Correlation between Language and Mind in Building Civilization)

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مستخلص:

بنيت الحضارة على اللغة والفكرة. وقد جرب بعض العلماء تفصيل العلاقة بين اللغة والفكرة، والسؤال عنها هو كيف تؤثر الفكرة في اللغة؟ أو العكس، كيف تؤثر اللغة في فكرة الإنسان؟. يرى الباحث أن Edward Sapir و Benjamin Lee Whorf من هؤلاء الخبراء الذين يقدمون آراءهم عن العلاقة بين اللغة والفكرة ويعد هما كثير من المفكرين فكرة جدلية.

هذا البحث سيقدم مفهوم الفكرة واللغة تقديمًا عامًا ويليه البحث عن تحليل نظريات الخبراء فيما يتعلق بالعلاقة بين الفكرة واللغة ويليه البحث عن نظرية Sapir - Whorf على هذه العلاقة. ولا يعني البحث تدقيقًا للرأي وردًا للآخر، وإنما هو سيفصل تفصيلًا موضوعيًا عن تلك الآراء أو النظريات، لأنها تقوم على أدلتهم أو براهنتهم المسؤولة وتعتمد على النظرية المختلفة.

Abstract:

Civilization is built through mind and language. Some experts have tried to explain the shape of correlation between language and Mind. The question is how Mind influences human's language, or otherwise how language influences human's Mind. From a lot of experts who explain theory/ hypothesis about the correlation between language and Mind, the writer sees that Edward Sapir and Benjamin Lee Whorf (Sapir-Whorf)'s idea is opinion which is judged as a controversial opinion by many experts.

This writing will present the definition of mind and language in common context, then will be followed by analysis to the experts' theory of the correlation between mind and language and also Sapir-Whorf's theory/ hypothesis. This writing is not meant to legitimize to one opinion and deny the others. It is just to describe the theories objectively, because all the theories are based on argumentations that can be justified and of course, they come from their own perspective.

Keywords: Sapir-Whorf Hypothesis, Language, Mind.

A. INTRODUCTION

Actually, there is productive (producing) and receptive (understanding utterance) process in every communication activities. In line with that, we can say that psycholinguistics is a study about mental mechanism that happens to people who use language, both when producing and understanding utterance. Thus, in using language there is process to change mind into code and change code into mind. Utterance is synthesis of changing concept into code process, while the message understanding is the result of code analysis.

On every receptive and productive process, there is correlation or cooperation between mind and language. It is because language is an effort to deliver mind or feeling of person who speaks to the listener. Vice versa, listener processes information that is got in his mind, afterwards he can perceive it through language, and so on. This shows that there is a significant correlation between language and mind.

Some experts have tried to explain the shape of the correlation between language and mind. Or it can be narrowed to how a mind influences human's language, or how a language influences human's mind. From a lot of experts who explain the theory/ hypothesis of the correlation between language and mind, the writer sees-as far as the writer gets the information up to now- that the idea of Edward Sapir and Benyamin Lee Whorf (Sapir-Whorf) is an opinion that is judged as a controversial opinion by many experts.

In line with that, this simple writing will present the definition of mind and language in common context, then it will be followed by discussion about the experts' theory on correlation between mind and language and also the Sapir-Whorf's theory/ hypothesis.

This paper is not meant to legitimize to one opinion and deny another opinion but this paper just wants to describe the theories objectively. Because all the theories are based on the argumentation that can be justified and of course, they come from their own perspective and also scientific capacity that cannot be doubt.

B. DISCUSSION

1. A glance of Sapir-Whorf

Sapir-Whorf in this writing is a combination of two persons' names that have "same" idea in the correlation between mind and language; they are Edward Sapir (1884-1939) and Benjamin Lee Whorf (1887-1941). Then, this topic will analyze a little about these two persons including their birth and their academic background, whereas, their thoughts will be discussed specially in this writing.

Edward Sapir (1884-1939)- next called Sapir- was born in Lauenburg, Germany in 1884. He immigrated to USA in 1889 then stayed in New York. His bachelor was got in 1904 and got Ph.D. in 1909 from Columbia University. In this university, his thought was influenced by Franz Boas (1858-1942). Then, Sapir became a teacher in university of California and university of Pennsylvania. After that, he became Section Head of Anthropology in Canadian National Museum from 1910 to 1925. In 1925, he taught again at university of Chicago until 1931, and he continued to teach in Yale University from 1931 to 1939. Besides, he was well-known as a language expert; Sapir also was interested in cultural behaviorism and mankind personality development. The students that had been his student, then compiled essays that were made based on Sapir's Studies to be dedicated to Sapir. This essay collection was titled "Culture, Language and Personality" which became a witness how significant the influence of Sapir's thought to his students is.

(http://en.wikipedia.org/wiki/Edward_Sapir&prev, retrieved on 30 April 2016).

One of Sapir's students that we talk about is Benjamin Lee Whorf (1887-1941), Benjamin Lee Whorf- next called as Whorf- was born in USA on 24 April 1897 and died on 26 July 1941. Whorf is one of linguists, he was widely known by his idea about the differences among language, mind and culture. Whorf learnt linguistics to his teacher, Sapir, in Yale University. During in Yale, he published some works that were quite influential in professional journal and had ever become Sapir's assistant during his medical leave in 1938. Whorf taught seminar about "Linguistics American-Indian problem". Besides, his well-known work on linguistics relativity, he wrote a Hopi Grammar sketch and Nahuatl dialect study, and some other works. (http://en.wikipedia.org/wiki/Franz_Boas&prev, retrieved

on April 1, 2016). These two persons were well-known on their thought in the correlation between mind and language that was judged by many experts as controversial hypothesis.

2. Mind and Language in Psycholinguistics Expert Perspective

Before explaining further about how psycholinguistics expert perspective about the correlation between language and mind, first of all, the writer will explain the meaning of mind and language itself, based on its lexical meaning. This was considered as an urgent thing to help our understanding about both correlations in experts' perspectives.

In Etymology, word "*berpikir*" (Think) is verb of word "*pikir*"(thought). After getting prefix "*ber*" then it becomes verb. In many definitions, including in *Tim Penyusun* (1997:767), "*pikir*"(thought) is defined as "intelligence, memory, fantasy". While, "*berpikir*"(think) is defined as using intelligence to consider and decide something, considering in mind.

In terminology, think is a personal activity that is aimed to solve a problem until find the correlations and decide the relevance. Everything that is thought by someone can be known by another person if the result of the mind is expressed. (Rafida, 2007:61).

Meanwhile, in etymology, word "*berbahasa*"(speak) is verb for "*bahasa*"(language). After getting prefix "*ber*", then it becomes verb. In many definitions, including in *Tim Penyusun* (1997: 77-78), "*bahasa*"(language) is defined as "an arbitrary sound symbol system, that is used by the member of a community for cooperation, interaction, and self identification. While "*berbahasa*"(speak) is defined as using language, or etiquette, aware of tradition".

Speaking in communication meaning starts with grammatical encode and decode in the speaker's mind, then continued by making phonology encode, grammatical decode, and semantic decode in the listener's mind. In other word, speaking is about the problems faced in their cultural life. (Chaer, 2009, Ed. II: 51). Or, speaking is a communication process done by the communicator with the audience whose communication containing phonology, grammatical, and semantic aspects.

Thus, in this context, the correlation between speaking and thinking is that they need each other, in which speaking as the media of everything thought to be delivered to other people about the problems in their life. Otherwise, thinking will also happen if getting information through language. So, speaking and thinking are like two sides of a coin that only can be distinguished but cannot be separated. Both of them correlate and complete each other in human life.

The correlation between language and mind has been discussed since long time ago. The correlation meant can be defined that language influences mind or vice versa mind influences language. Dardjowidjojo wrote that such kind of thought has started since the eighteenth century in Germany by Johan Herder (1744 - 1803), then continued by the following generation in the nineteenth century in Germany by Willem Vol Humboldt, and further developed by Frans Boas, Benjamin L. Whorf, Edwin Sapir, Naom Chomsky, Eric Lenneberg and Bruner (in USA), Jean Piaget (in French), L.S. Vygotsky (in Russia) etc. (Dardjowidjojo, 2012: 284). All the thoughts of those experts – except Johan Herder's thought- will be explained in the following.

The discussion about the correlation between language and mind bears a number of questions. According to Dardjowidjojo (2012: 282), those questions are: Do we use mind when speaking? Can we speak without thinking? Or otherwise can we think without language? Does language influence our way of thinking? Or does our way of thinking determine language? Etc.

Dealing with that, the experts have given their thoughts and of course cannot be avoided that there is different opinion between one opinion and other, moreover there is very different opinion from opinion of most, so that it is called as the controversial of hypothesis (Sapir-Whorf's hypothesis). The following will be discussed about some opinions of the experts about the correlation between thinking and speaking and continued by Sapir-Whorf's hypothesis which was considered as controversial hypothesis by many experts.

a. Frans Boas (1858-1942)

Frans Boas –called as Boas- states that language influences mind or someone's way of thinking. This conclusion was got from his research about Eskimo ethnic

in India, in which they argue that snow entity is very significant in their life. So, their language has a number of vocabularies about snow. They are *qana* for snow having been just fallen, *aput* for snow having been just on the land, *piqsirpoq* for melted snow, *qimuqsug* for flowing snow (Dardjowidjojo, 2012: 284-285). Thus, it can be said that language guides them to see and classify the phenomenon of the nature surrounding them.

It also possibly happens to Arabic people who admit the entity of some things very significant in their life. For wild animal for instance, Arabic people called it in various ways, such as: الأسد, السبع, الليث, الأسامة. Then, for honey of bee, they use about 800 words, such as: التحمول, الحميت, العسل, الشهد, ريق النحل, وقى الزناير, dan. Moreover, they use not less than 1.000 words for the word of sword. Meanwhile, it has been found not less than 500 words for the word of tiger (Nasution, 2017: 162-163).

Considering that conclusion, Boas gives three argumentations: first, language classifies experience. Human's experience has no limit. That is why language must divide that experience into some clubs which are the same or resemble in order that the speech is created. Indonesian people, for instance, call the king passing away by using the word of *wafat* or *mangkat* and not *mati*." Second, different languages classify experience with the different ways. Javanese people, for example, classify the word of rice into some words such as: *pari*, *gabah*, *beras*, *menir*, *sego*, *intip* and *upo*, etc. Third, linguistic phenomenon is generally unaware characteristic; it may be because the speech is automatic, itu umumnya bersifat tak sadar, mungkin karena produksi ujaran juga bersifat otomatis. For example, the word of marry in the sentence: *Ahmad will marry Tutiek* although we are not aware of the rule that the subject of marry must be a man.

This Boas' thought was then continued by his students, Sapir and Whorf, with his hard effort in creating linguistic relativity hypothesis which will be discussed in the last section of this writing.

h. Theory of Wilhelm Von Humboldt (1767-1835)

Wilhelm Von Humboldt –next called as Humboldt– stressed on the dependence existence of human's way of thinking on language. It means that life view and

society culture are determined by that society. The society members cannot go out from the lines determined by their language. If a member of this society will change his life view, he must learn other language at first. So that he will also follow the way of thinking and to have culture of other society. (Chaer, 2009: 51-52).

Next, Chaer (2009: 52) states that Humboldt argues that the language substance consists of two parts. They are sounds and thoughts which are unformed. Thus, language is the synthesis of sound and thought.

In line with that, language sound is an outside form, meanwhile thought is an inside form. What we hear is an outside form, but the inside form is in mind. These two forms engage people and determine their way of thinking. It can be said that Humboldt argues that the structure of a language tells the life in the mind of the speaker of that language.

Based on the explanations above, it can be concluded that in Humboldt's opinion, people depend on language very much; life view and a society culture are determined by the society language. So that, the existence of various life views is caused by the existence of the various language system and the existence of universal system owned by languages in the world.

c. Teori Jean Piaget (1896 -1980)

Jean Piaget –next called as Piaget- states that mind creates a language. Without mind, language does not exist. Or in another word, language represents mind. What is expressed by someone through his utterance is from thinking process, without considering the truth or false of the thinking result. Piaget, as quoted by Chaer (2009:55), presents two important things about the correlation between language and mind actions, as follows:

1. Source of intellectual activity does not include in language but within sensomotoric period, it is a scheme system that is fully developed, and makes illustrations first from cluster structure aspects and thing relations and basic storage shapes and return storage operation.

2. The appropriate mind shaping to be presented and formed in the same time as language acquisition. Both have a more common process, which is symbol function constitution generally. This symbol function has several aspects. The beginning of this symbol function is marked by various behaviors that happen at once in its development.

In the case of the truth of mind result according to Peaget- as quoted by Aripuddin (2010: 245-246)- there are two minds: first, directed mind or intelligent, that is mind that produces action or utterance that can be justified and has strong base. Second, undirected or autistic mind, that is mind that often causes mistakes or unexpected effect, such as, slip of the tongue as the effect of unharmonism between mind and utterance mean, so what is uttered is not appropriate with what is in mind.

Based on the above data, we can conclude that according to Peaget, language comes from mind. Mind decides language syntaxes and lexicon aspects, not on the contrary.

d. Lev Semyonovich Vygotsky's Theory (1896-1934)

Lev Semyonovich Vygotsky- next called as Vygotsky- states that there is one step of language development before mind, and there is one step of mind development before language. Then, both lines of the development meet each other, so the mind of speaking and the language of thinking happen at once. (Chacr, 2009:55), then according to Vygotsky, mind of speaking develops through several steps. In the beginning, children must say words to be understood. Then, they come to capability of understanding or thinking without saying the words. After that, they can separate meaningful words and no meaningful words. This example is what Vygotsky meant in his sentence "there is one step of language development before mind, and there is one step of mind development before language". Then, both development lines meet each other, so the mind of speaking and the language of thinking happen at once" which is stated before.

In another word, that correlation between mind and language is not a thing, but it is a process, one simultaneous move from mind to word (language) and from word (language) to mind. The mind is not just delivered by words but comes out with those

words. Every mind tends to connect to something else, and builds one relation among things. Every mind moves, grows, and develops to undergo one function and solve one problem. (Chaer, 2009:56).

Based on the explanation above, it can be understood that according to Vygotsky, in the beginning mind and language develop separately. In the beginning mind develops without language and then language develops without mind. After that, in the following step- as child grows- both of them meet and work together also influence each other; language influences mind, and mind influences language.

e. Noam Chomsky's Theory (1928)

In Noam Chomsky-next called Chomsky-'s opinion, the correlation between language and mind is a separated thing and compete each other. In another word, language and mind are two systems that compete each other and have their own autonomy.

Above thought does not apart from classic theory factor that he creates and calls it as "lustrous hypothesis". It is a hypothesis that says that inner language structure is lustrous. It means that those patterns are carried since born. When a child starts to learn a mother language, he has been completed with one concept tool with universal inner-language structure since he was born. This concept tool has nothing to do with studying or learning, and has no correlation to what is called intelligence (Chaer, 2009:57). Chomsky gives the example that even the stupid child will speak fluently almost in the same time as the normal child.

Thus, we can conclude that Noam Chomsky follows lustrous hypothesis; language and mind are two systems that compete each other and have their own autonomy. In inner-structure level, languages in the world are the same, because they are based by universal system, but in the out structure level, those languages are different.

f. Eric Lenneberg's Theory (1921-1975)

In the correlation between language and mind, Eric Lenneberg-next called as Lenneberg-offers a theory that is called special language ability theory. (Chaer, 2009:58), is that people accept genuine biological inheritance in the form of

communication ability by using language that is specifically for human that is not related to intelligence and mind. In another word, language ability is not influenced by mind, because every person has been provided with biological inheritance that is called special language ability theory.

The evidences that human has been prepared biologically to speak (special language ability theory) according to Lenneberg as quoted in Chaer (2009:58-59) are:

1. Language ability has close relation to parts of human's anatomy and phonology, such as, some certain parts of brain that serve as a basis for language.
2. Schedule of the same language development prevails for all normal children. All children can be said to follow the same strategy and time to get language; that is by mastering division principles and perception pattern for the first time.
3. Language development cannot be hampered, even to those who have certain handicap, such as blind, deaf nor have deaf parents since they were born. But, these children's language still develops with a little slowness.
4. Language cannot be taught to another creature. Until now there is no another creature that can master language even it has been taught with extraordinary ways.
5. Every language, with no exception, is based on universal semantics, syntaxes, and phonology principles.

Thus, we can conclude that Lenneberg through his special language ability theory states that ability to use language has nothing to do with intelligence and mind. But then along with Lenneberg's intellectual adventure, finally he tends to consider that language is produced by cognitive effort, not wider linguistics, so that his opinion resembles to Chomsky and Peaget's opinion.

g. Bruner's Theory (1915)

According to Bruner, language is an instrument existing on human to develop and complete mind. In another word, language can help human's thinking in order to be able to think systematically. Bruner-as quoted by Chaer (2009:59)- thinks that language and thought develop from the same resource. Therefore, both of them have very perfect shapes. Then, because of the same resource and perfect shapes, they can help each other. Next, language and mind is a tool of an action occurrence.

Beside the two capabilities that involve language, linguistics ability and communication ability, Bruner's theory also introduces analysis capability that is possessed by every human using language. This analysis ability will be able to develop better with education through formal language because this analysis ability may only develop after someone has good communication ability.

Thus, it can be concluded that Bruner introduces Instrumentalism theory; language is an instrument existing on human to develop and complete thinking that later can form action.

h. Sapir-Whorf Hypothesis controversy

According to Chandler

(<http://www.aber.ac.uk/media/Documents/short/whorf.html>, retrieved on December 2, 2016). Sapir-Whorf hypothesis consists of two principles. First, linguistic determinism; that is our thinking is determined by language. Second, linguistic relativity; people who talk in different languages see and think about the world quite different.

In another word, linguistic determinism is a claim that language determines or influences how someone thinks or percepts the world very much. Or thinking is determined by language. Language relativity is a hypothesis that considers that language is only reflection of mind that brings up meaning. Language-more specific grammar- influences mind, so that there is an opinion that language influences speaker's way of thinking.

Along with that, according to the writer, to see how far the controversy of Sapir-Whorf hypothesis in the correlation between thinking and speaking, at least can be done through three ways. First, by presenting Sapir-Whorf's opinion itself, about the correlation between thinking and speaking. Second, by comparing Sapir-Whorf's opinion to the other experts' opinions that have been stated before. Third, by revealing some theories that show Sapir-Whorf hypothesis irrelevancy.

In the first way, according to Sapir (1884-1939) as quoted by Chaer (2009:52)-thinks that "human lives in this world is under "Mercy" of his language that has been a conductor tool in his social life. It has been a fact that a part of a society life is built on

the language behaviors and characteristics. Therefore, there are no two same languages so that it can be considered representing one same society".

The example that is presented by Sapir to support this hypothesis is a language phenomenon that rises between English and the language of Wintunese that is an original American tribe. Regular verb in English use suffix "-ed" and Wintunese adds the same suffix to differentiate knowledge that is got from observing with knowledge that is got from rumors. Both of them do not involve the same reality aspects.

Anwar, as quoted by Aslida and Leni Syafaayahya (2007:98), says that if Sapir-Whorf's hypothesis is simplified, it will have the meaning that human's mind road is formed by language that he uses or language determines human's way of thinking and mind road.

Along with that, Benjamin Lee Whorf (1897), Sapir's student, denies classic view on the correlation between language and mind saying that language and mind are two things that stand alone. Classic view also says even every language has different sounds, but all of them say the same patterns that are based on the same thought and observation. Thus, all languages are thought statement ways that are linear and can be translated one to another.

On the contrary, then, according to Whorf, grammar system of a language is not only as a tool to sound ideas but also as the maker of the ideas; which is someone's mental action program as a determiner of someone's mental structure. In another word, the grammar determines someone's way of thinking (Chaer, 2009:53). Whorf takes Japanese as an example. Japanese has very high thinking because Japanese has a lot of vocabularies to explain a reality. This proves that they have detailed understanding about reality.

Besides that, Whorf studied Hopi language (one of Indian language in California, USA) deeply. Whorf puts forwards a hypothesis-often called as Sapir-Whorf's hypothesis- about language relativity. According to this hypothesis, different languages operate this nature in different ways, so they create a relativity of the concept systems that depend on those various languages. A language grammar is not a tool to come out ideas but the ideas maker. The grammar determines way of thinking not words (Chaer, 2009:53).

No	Expert	Thought	Analysis
1	Franz Boas (1858-1942)	Language guides human to see and categorize the surrounding nature phenomena.	Mind is influenced by language.
2	Wilhelm Von Humboldt (1767-1835)	That the existence of various life views because of the variety of language systems and universal system owned by languages in this world.	Mind and language influence each other.
3	Sapir-Whorf (1884-1939) & (1897-1939)	Language structure determines mind structure.	Mind is influenced by language.
4	Jean Piaget (1896-1980)	Mind structure is formed by behavior, and is not formed by language structure. Mind structure precedes capabilities that are used to speak then.	Mind influences language.
5	L.S. Vygotsky (1896 - 1934)	In the beginning, language and mind develop separately and does not influence each other.	Mind and language

In the closer example, that Madurese language "myare kasap" (meaning money to keep the kitchen smoking) and way to earn money "kar-ngukur nyolpe" (scrape like chicken, then eat). Dayak Jangkang speaks "earning money" by *ngogao pongidop* (looking for life living), while the way to earn money by *bokayoh bokokas* "paddle and scrape", these examples clearly show the correlation between language and mind (idea). Idea that has correlation with this language influences behavior and habit.

In another expression, we can say that we are capable to slash the world that is appropriate to the language that we use. We can slice nature, organize it to be concept and give the significance, especially because there is an agreement on the community that uses one same language.

Second step, to see how far the Sapir-Whorf's hypothesis controversy is by comparing experts' perspective that talk about the same thing, that is the correlation between mind and language, Sapir-Whorf's Idea position, can be seen as follows:

		but on the further grow, both of them influence each other; language influences mind and mind influences language.	influence each other.
6	Naom Chomsky (1928)	Language and mind are two systems that compete and have their own autonomies. On the inner structure level, languages in this world are the same because they are based on universal system; but on the out structure level, those languages are different.	Mind influences language.
7	Eric Lennerberg (1921-1975)	Human has received biological inheritance when he was born, in the form of communication capability with special language for human; and there is nothing to do with intelligence or mind. This language capability has low correlation to human's IQ.	Mind influences language.
8	Jerome Bruner (1915)	Language is a tool for human to think, complete and develop his mind.	Mind influences language.

Based on the table above, it can be known that Sapir-Whorf's hypothesis and Boas' hypothesis are different to the other theories or hypotheses, so they can be considered as controversial theory/ hypothesis. Even Chaer (2009:53) states: "among the theories and hypotheses, Sapir-Whorf's theory/ hypothesis is the most controversial. This hypothesis says that mind road and culture of a society are determined or influenced by their language structure. This causes a lot of big critics and reactions from philosophy experts, psychologists, psycholinguistic experts, sociologists, anthropologists, etc."

According to Dardjowidjojo (2012: 287-288), Sapir-Whorf's hypothesis is judged as a controversial hypothesis, at least in two things:

First, is it true that language structure determines how we think, not on the contrary? Don't our minds precisely determine language structure? It has been stated before, that Sapir-Whorf's hypothesis says that language structure determines mind structure. Based on this

hypothesis, we can say that life and life view of nations in South West Asia (Indonesia, Malaysia, Philippines, etc.) are the same, because their languages have the same structure. While, life and life view of the other nations such as China, Japan, USA, Europe, Africa, etc. are different, because their language structures are different. To make it clear, Whorf compares Hopi's culture which is organized based on events, while European culture is organized based on space and time. Second, in the relation with universal language, a child can get any language that is served to him, and the strategy in getting it is the same to the any other children, then it must be something that has universal characteristics. In any language, there are words that are categorized as nominal words, and there are words that are categorized as verb. In any language, there is a rule that organizes this universal entity. This universal thing has existed since a man was born and that's way this universal thing does not need to be learnt. Something that needs to be learnt is how the rule is applied on the language that is being learnt by the child-verb then nominal, or nominal then verb, etc.

In "snow" to Eskimos and "rice" to Javanese, the universality is stated on there is entity that is admitted by everyone that the thing is snow and rice. Something that differentiates Eskimos from Javanese and Javanese from American is that Eskimos detail snow to some categories, likewise Javanese and American in detailing rice. So, actually, linguistics relatively has presupposition about language universality.

Third step is to see how far Sapir-Whorf's hypothesis controversy is revealing the result of some scientific researches that are different from Sapir-Whorf's hypothesis. Artfuddin (2010: 249) summarizes some research results that are different from Sapir-Whorf's hypothesis, some of them are:

Study about color conducted by Rosh. Visual system in human is very sensitive to certain colors. It causes language have special words, short and high frequency used to represent colors. In English, we get basic color words, like black, white, red, yellow, green, blue, brown, purple, orange and grey. So the visual system determines how English divides colors clearly and has their own areas.

Besides that, research result conducted by Rosh (1937) about focal color, Heider (1972) conducted research on color chip, Carroll and Casagrande (1958) conducted research about Navajo language, showing that it is true that language can influence us, but doesn't determine kinds of ideas that we can think about (Artfuddin, 2010:253).

Along with that, Anwar (1984:87) in perceiving this Sapir-Whorf's hypothesis says that if this opinion (Sapir-Whorf's hypothesis [the writer]) is accepted so it will have great implication for science, because science emphasizes human's mind road. In science, language is considered just as a tool to present mind. If mind is said in a language, it will not be different if said in another language. In another word, language does not influence mind road, moreover can determine mind.

C. CLOSING

The writer sees that it does not mean there is no positive value from Sapir-Whorf's hypothesis, because at least it can help how we see the world that is influenced by kind of language that we use. In this context, emphasizing is given to the social context of language usage than pure linguistics consideration.

Language relativism is a relation between language and mind (idea) of the speaker. This Sapir-Whorf's hypothesis is apparently right after it is tested through sample case of Maduranese and Jangkang Dayak languages. There is correlation between speaker's language and mind. The speaker's ideas can be constructed in and through language as in Hopi language and Jangkang Dayak Language structure.

Along with that, it does not mean that there is no theory that supports this opinion. Lin-Huber-for example- presents an opinion saying that values existing in a culture will influence the language practice of individuals involving in it. This language practice, then, will give an impact to the next generation behaviors. In turn, these young generations, then, will distribute the culture in forwards. In another word, this generation will start giving their influence to their culture shape.

To pay close attention to the different opinions of the experts in seeing the correlation between mind and language inspires us that thinking and speaking are important in life. without both of them, this life will have no meaning, so many thinkers give a great attention to describe the correlation of both.

Irrespective of which opinion is true or false, the writer feels interested in saying that Sapir-Whorf's hypothesis controversy is intervened by Humboldt. Humboldt is convinced that in the beginning human uses mind to categorize world and include it in language, but when language is formed, human become engaged by what they create. There is human's mind dependence on language they use. Language is

expressed through utterances that we hear as “outer shape”, while mind existing and processed in the brain is “inner shape”. Thus, human’s mind determines what should be done in his life and expressed through language.

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